BRITISH MUSEUM

A Word to the Reader of this Booke.

IT is common among the sonns of men, every one to vindicate his own cause, whether he be in the right or wrong; For Solomon saith, Every man seems to be just in his own cause: And the truth is, every one will speake the best he can in his own behalfe. But Christian friend, whatever thou art that Readeth these ensuing Lines, I would have thee to understand, that I have not written these Lines in my own defence, or to vindicate my selfe of any aspersions that any can cast upon me in any kinde whatsoever; for though I am a man who have undergone, and at this day doe undergoe the heavy burthen of false aspersions, cast upon me by the fools of the times, who neither know me nor themselves, yet to me they are no more then the barking of curs, the which may affright children, for my backe is broade enough to beare all the weight of these burthens, and am possessed with a Spirit, that maketh me easily passe by all the censures of men; and had the cause been my own, which is included in these Lines, I thinke they had never come to thy beholding: but my Spirit is such, that it leadeth me out rather to justifie others then my selfe; for I would have thee to know, that my Sect or Profession, Tenets or Religion, call it what thou will, is neither of that sort of People called Quakers, neither am I Papist, Prelacyan, Presbyterian, Independant, Anabaptist, Familist, Arrowist, Arrian, Atheist, Free-willer, Free gracian, Raunter, Sadducy, or Libertine,

time, &c. then make of me what thou pleaseth; yet such a one I am as knoweth my right hand from my left, and that is enough for any man to know; and by that light in me, I am made in some measure to see what is of God, and what is of man, and what is of the spirit of darkenesse: I professe unto thee, I am not the Enemy of any man, neither doth any mans Forme, or Religion trouble me, but wish all men well in their way: yet I must tell thee, that I am not unacquainted with the wyles of Satan, in Formes, and out of Formes, and likewise of Gods working, both in Formes, and out of Formes; and what I have found by experience, I wish that all men had found the same, and an hundred times more. And I must tell thee, I am led out to owne the truth of God, where ever I see it, in a Forme, or out of a Forme; but the purest truths is not manifested in Formes, though Formes may have their time, and in their time is tollerable, if not Idolized. And to give thee a true Reason why I was led out to draw these Lines, it is to vindicate the truth in its appearing in some people in these dayes, the which is disposed to the scandall and reproach of most people in these times, some by wrong imprisonment, some by beating, some by threatning, some by false accusations and scandalls, some by Petitions, and some by writing lying Pamphlets, all of these arising from the very malice and instigation of the Devill, who would have these poore people destroyed; for he well knoweth, that if these goe on, his kingdome will fall. Amongst those whom the devill moveth to act and speake against these people, one T. L. or Tho: Ledger, hath written a lying Pamphlet, the which I have here answered in some of his false accusations therein; and if time would but have permitted, I would have answered them more fully: but what is here

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ſpoken, I hope may ſerve to give thee ſatisfaction of the truth in theſe people; and if thou have but any light of God in thee, thou wilt ſee, and mayeſt eaſily judge, that theſe people are no other, then ſuch as God hath marvailouſly called to himſelfe, to make the riches of his goodneſſe knowne in their ſoules; and what ever, either Formaliſts, or other ſay againſt theſe people, take thou heed thou be not as one of them, for better were it for thee to have a Mill-ſtone hung about thy necke, and throwne into the midſt of the Sea, then that thou ſhouldeſt offend one of theſe that beleeve in God, in whom Chriſt liveth, and they in him. And for thy better information in the truth, I have drawne theſe Lines, the which I freely commit to thy Chriſtian conſideration; and the Lord give thee a good underſtanding, that thou mayeſt learne to have a good opinion of any People in whom the truth of God doth appeare. And my deſire is, that the God of Truth may make his Truth knowne to thee, whereby thou mayſt be made to know what evill it in thy ſelfe, and the emptineſſe of all things acted and created, let thy Forme be what it will. This is the worſt I wiſh thee,

Geo: Bateman.

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An Answer to Vindicate the cause of the nick-named Quakers, &c.

THere is two great monsterous evills in the world, and they are common among the sonns of men; and from these two evills, ariseth all other sinnes and wickednesse whatsoever, acted, spoken, or thought, either against God himselfe, or against any appearance of God in his creature Man; and by the venome which ariseth from these two evills, one man is set against another in bitter envyings, evill wishings, evill speeches, evill actings, &c. Now these two great evills, is the very ground and originall Rise of all other evill, as is before-said; the one of these hath its proper being in one of the chiefe faculties of the soule, *viz.* the *Reason*, and by the operations from thence proceeding, the sonnes of men becommeth much deprived of the pure understanding of the truth as it is in Jesus. And the other great evill hath its proper being in another chiefe faculty of the soule, *viz.* the *Will*; from the operations of which evill, ariseth all disobedience and rebellion against the Truth, as it is in Jesus: yet the difference between the sinns arising from these grounds is great, though nothing that ariseth from either be good; the evill effect proceeding from the ground, or cause, in the Reasonable part, will be found inferiour to these which ariseth out of the *Will*; Yet wise *Solomon* saith, *Without Knowledge, the Soule is not good*, Prov. 19. 2. And God complaineth by the Prophet, That *his People perished for want of knowledge*, Hos. 4. 6. And *Solomon*, who knew how wicked the sonns of men were without knowledge (and how darke and blinde they were in the understanding the dictates of God, without Knowledge) how oft doth he counsell men to seek *Wisedome, and prize her above Gold*? But who is that wise man that can truely distin-

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guish between the Wisedome of God, and the light which is in Reason (which may be much increased by mans own industry) which seemingly may be of God, the light which is in Reason, though never so much augmented by mans industry, in Reading, Hearing, Studying, or examination, cannot finde out the darkenesse of it selfe: yet man in that light may walke very zealously, and yet therein be the greatest enemy that God hath in the world, and doe more mischiefe against Christ and the Truth, then those who have no illumination at all, neither act any thing in obedience to such light. Witnesse the Apostle *Paul*, who from the obedience to such light, *Persecuted the Saints*. And many of the Scribes and Pharisees, who upon the same account, *put Christ to death*. Yea, from the time that God hath been pleased to come neer the sonns of men (by the appearing of his Sonne in Flesh) hath this ignorant zeale manifested it selfe; and the Prophesie of Christ hath been in fulfilling till now, and as yet is not out of date, nor shall be, so long as men is hide-bound under Formes, which is the creatures owne actings; nor so long as men is heart-bound to any created thing whatsoever; so long as these have residence in men, the men who is inveigled in them, shall alwayes be enemies of the Truth, when, or wheresoever the same becommeth truely to be manifest; and yet none shall be greater pretenders of Truth, nor greater contenders for Truth, then those, who be the greatest opposites thereof: And he that was the Truth it selfe, beareth witnesse hereof in his Prophesie, where he saith, *The time shall come, that those that Kill you, shall thinke they doe God service*. John 16. 2. But some may say at this day, there is no Persecuting of men for their judgement in matter of Worship, seeing that Liberty of Conscience is countenanced by the present Authority; To which I say, there is a Persecution, and Killing in a two-fold manner; The one being acted by the ignorant zeale of Papists, Prelacians, and Presbyterians, and that Persecution was acted upon the bodies and states of men, who would not Worship God in their way; but that I confesse, is much abated. But the second Persecution, or Killing, is yet untaken away, but is in as full force and vigour, as ever; and that is the Persecution of the Tongue, and Hand, both being set on worke by the ig-

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ignorant zeale of the hellish fire, that is in the heart, from which burning flame, the Tongue is made to utter scandelizings, and calumnious speeches, against such persons as God doth marvailously make his truth to appeare *in their soules*, because such soules is not made partakers of the truth under their good thinking rules, and faire seeming Formes: and from the zeale of that fire, their hands is set on worke to write ridiculous Pamphlets, in villifying the names, and actions, and intentions, and manifestations of such persons as have had a clearer sight of the truth, (and fuller possession of the same, yea and live more in the power thereof) then any person who is so glewed and hinde-bound to any Forme, though never so seeming holy in the same.

And I wish that the Author of that Pamphlet, called, the *Discourse concerning the Quakers*, be not one of these good thinking Proselytes, who thinketh they have God hard tyed to them in the chaines of a faire-seeming Forme, and through that great light he may imagine himselfe to have, may become captived under a judgement, whose gates may prove as narrow as the eye of a Needle; and then it is no marvaile to me, to see, or heare such persons throw dart in the face of God, or in the face of any in whom God doth more abundantly manifest himselfe to, then he hath done to them.

Yet however, I will understand the Author of that Discourse in the better sence, and will not say that he hath put out that Pamphlet by the power of the ground of the evill that is in his will, but rather say (and make it good to) that he hath put it out from or by the power of the evill in his reason; and these sins may happily be pardoned, before these which ariseth out of the evill ground in the will; for the Apostle *Paul* himselfe was received to mercy, in as much as what he had done, he did it in ignorance. But now I proceed to what is intended.

The Authour beginneth his discourse with interpreting the words of such Scriptures, as shew what great deceivers shall be in the last dayes, and doth make his applications according as his good-thinking inspireth him (in the understanding of these Scriptures quoted by him) but that spirit that is his guide herein, I beleeve will not let him make the application of these

Scriptures

Scriptures to himselfe, nor any of his order; but if judgement were but layd to the lyne, and righteousnesse to the plummet, and that the tempest of hayle had but swept away the lying refuge; and if he would but weigh his own heart in the ballance of the Sanctuary, I make no doubt but he might have made a truer application neerer home; for who is the greatest deceivers in the world, but such as have a faire seeming Forme of godlinesse, and yet live not in the power of God himselfe; and these are the greatest hypocrites amongst men, for amongst such the white-devill hath his habitation, and the well-favoured harlot hath her bed of whoredome most daintily decked, whereon her lovers and she take their fill of pleasure; O how well and subtilly doth she work, when once she getteth her selfe covered over with the habit of Saint-like walkings, in the outward form of a litterall Religion, which seems to be the worship of God, because of its newnesse, and well regulated, according as good-thinking hath invented, carrying men into Scripture without them, and yet unacquainted with the Scripture of truth which is within them. And from hence it is, that the mother of harlots becommeth well decked, and bravely mounted upon her scarlet-coloured beast, and drunke with the blood of the saints; let all Formalists in England (of what Forme soever, Brotherhood or Kirk-fellowship, though their Forme may be the best in all the world, and come to the very point of example and command of Scripture in its outward requirings) take heed, for though they may blesse themselves in a fools Paradise, and think because they have got at a great distance from the Pope, and his fictions, therefore they be sure that they have nothing to doe with the Mother of Harlots, nor she with them; yet they are but cheated, for she cannot delight her selfe, nor be more secure, then where Formes is in fashion: For where there is not a Forme, this Harlot may be entertained, but yet not with such superabundance as in a faire seeming Forme; for where there is no Forme, she is forced to goe on Foot: but in a Forme she becommeth well-mounted. Our Saviour knew the truth of this, which made him pronounce so many woes against the Formalists in his daies, and told them it should be more tollerable for *Sodom* then for them; for the truth is, those be the greatest enemies of

God and his Truth that possible can be, and the greatest deceivers in the world; and an hypocrite is not to be found any where, but in a faire seeming Forme.

And where the Authour (of the Discourse concerning the Quakers) is speaking of Atheists and Apostates; it will be found that the greatest Atheists in the world, is where there is a God most confessed with the Tongue, and yet the heart walks contrary to the Tongue: It is not the confessing (and acknowledging) of a God with the Mouth, that frees men from Atheisme; no, no, the greatest Atheisme is in the Heart, and there it is; and it mattereth not what any talke of God, or of Religion (or of fantastieke in-coms of Christ into the soule) so long as men have not found out an Atheisme in his owne Heart, and out of that be brought to have the true Knowledge of a God: that God which men come to know no other way but by Scripture relation, will but prove a phantastieke god; for the fancy of Formalists shapeth him out in so many severall fashions, that oft-times they fall out amongst themselves, about the fashion of their relative god; but when they can agree about the fashion of their god found out in Scripture, then doe they busie themselves to patch up a faire seeming Forme, and therein they worship their God, with hand and foot, tongue and eye, and all the rest of the members, at sometime. But yet I would know where the Heart is, and what is the god thereof, I much feare that its god, is a creature, not much unlike the gods of the Heathen (in the time of the Jews) who was made of gold silver, wood and stone; Let but the Saint likest Formalist in England minde the truth of this, and I believe he shall finde, that such god are the gods of his heart; let him or them, but well consider, and ponder, but one day, to mind seriously the wayes and out-goings of their heart, and they will finde, that a creature of some kinde is the god thereof; and whatsoever they shall finde the heart to be led out to, take it for granted that its god: For our Saviour saith, *Where your treasure is, there is your heart*; and no man can any way know his owne heart, but by its thoughts, inclinations, desires, and intents, &c. which be the effects thereof: And if the creature have the thoughts, cares, feares, loves, and desires, that is its god

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for ſure; and look what god the heart confeſſeth, and worſhippeth, and liveth in, that god ſhall be the help of man, or elſe his deſtroyer. It is no hard matter for men to conforme to any kinde of Kirke-fellowſhip, and in the ſame to talke of God, and *walke* in the literall obedience of that Forme, (as what Scripture requireth) and yet for all that, deny the God of Truth with their heart; let but the Author of that Diſcourſe look well about him, or rather to within himſelfe, and he need not goe farre to finde Atheiſme and Atheiſts to purpoſe.

But where he is ſpeaking of Apoſtates, I would have him to know, that none can juſtly be ſo called, except they have been firſt made partakers of the Truth, and love of God, and from that have turned away, to love the world; but man cannot be an Apoſtate, in turning from one Forme to another; neither if a man turne himſelfe out of all Formes, for it is not the falling from Formes, that make an Apoſtate, but a falling from the Truth and love of God, that maketh man an Apoſtate; and a man cannot fall from, or turne from that he never was poſſeſſed of: and if any have been made partakers of the love of God, and yet have turned therefrom, and ſo become an Apoſtate; yet ſuch a one muſt be ſaved, or elſe that Author muſt race out many Scriptures, or elſe learne to underſtand them otherwiſe, then they be underſtood amongſt Formaliſts. For they ſay, *Whom God once loveth, he loveth him to the end*; and if the Author doe not befoole his own judgement, and the judgements of his Fellowes, he cannot gainſay it, but that Apoſtates muſt goe to Heaven. But I beleeve the Author muſt goe to ſome other then himſelfe (and to others then thoſe amongſt whom he hath his Fellowſhip) to *ſeeke* out Apoſtates, for I aſſure him he is none himſelfe, and I beleeve they are very ſcarce where he liveth. I much doubt, that neither himſelfe, nor his Fellow-worſhippers as yet have been true partakers of Truth, and then it is impoſſible for him or them, to fall from, or turne from the thing they never had; ſo I will cleare both the Author and his Fellowes of the ſinne of Apoſtacy. But what better are they that beleeve

a Lye in stead of Truth, then those who have known the Truth, and yet turned from it.

Seeing the Author hath taken paines to quote Scriptures, and time to apply these Scriptures, for the aspercing of a people more simple then himselfe, (or any of his Fellowship) I would wish him to have a care, that he be not like those, that as yet have the Beame in their eye, whereby they be blinded in beholding of themselves, and so can quickly condemne others, and yet justifie themselves. But I say, Happy is he that is not condemned in the things he alloweth.

Its true, the Scripture speaketh of such Deceivers as should come, and in the time of the Apostles (began such Deceivers to arise) but after their death, they much more increased, till at last, the truth it selfe was over-shaddowed; and in all Generations since that time, untill these dayes, the truth, as may be said, hath layd under Clods of Earth; but now, when it beginneth to shut up it selfe, (and begin to spring) how wonderfull madd is the Foxes, (Beares and Lyons, Wolves and Owles, Dogs and Swine) at the very appearance of it; but it mattereth not for all their madnesse, for a Stone cut out of the Mountaine, without Hands, shall dash in pieces all the faire Images of Humane Worship; and a North Winde with a Tempest shall arise, and rent asunder the Harlots Robes, for the Lord himselfe will bring the same to passe; For he hath said, that in the last dayes, *He will powre out his Spirit upon all Flesh, &c.* And in the last dayes, the *Mountaine of the Lord shall be established upon the top of the Mountaines, &c.* When this commeth to passe, as sure it will, then let all blind Priests, and good-thinking Formalists look to themselves, for the day of their visitation is at hand.

But to proceed, I come to the Authors words in his Discourse, where he singleth out two sorts of People, to be the objects of his applyed Scriptures, and especially the one of these be the very subject of his Discourse; and these he calleth *Quakers*, which, saies he, is *either counterfeit, or comes from the power of the Devill, &c.* If this Author himselfe, have not undergone the powring out of the justice of God upon his

his ſoule, in ſuch a meaſure, as hath made all his bones to *quake*, let him not judge thoſe who have been ſo dealt with-all; *for before* any ſoule be truely brought to live in the power *of the life of God*, he ſhall undoubtedly paſſe through the juſtice *of* God in ſuch a meaſure, as ſhall make both his bones, and all his faire profeſſion *quake*; and though the Author have not knowne this by experience; yet I marvaile that ſuch a one as he, who eryeth up Scripture ſo high, as to make it no leſſe then God himſelfe (as ſhall be ſhewed afterwards) ſhould be ſo unacquainted with Gods dealing with ſome of his people in former time; For ſure if he had lived in thoſe dayes, he would have called *Moſes* a *Quaker*, and that his trembling proceeded from the Devill, when the appearance of the Majeſty of God (in the terrible giving out of the Law) was manifeſted to him, *Heb.* 12. 21. And ſure he would have ſaid that *Ezekiel* was a *Quaker*, and his trembling was of the Devill, when he eate his bread with *quaking*, *Ezek.* 12. 18. And *of Daniel*, and thoſe with him, would he have ſaid the ſame, when the Majeſty of God was *manifeſted* to to them, *Dan.* 10. 7. And *if* this Author had been beſide the Campe of the Iſraelites, before the giving out of the Law, he might have ſeen *Quakers* great ſtore, *Exod.* 19. 16. And *if* he had lived in *Ezraes* time, he might have ſeen *Quakers* enough, *Ezra* 9. 4. What would this Author have ſaid, *if* he had ſeen *Habakkuk* tremble at the appearance of the Majeſty *of God*, Hab. 3. 16.

What doth this Author thinke *of Mary*, *James*, and *Salome*, who *trembled* at the riſing of Jeſus, *Marke* 16. 8. Or *of David*, when his Fleſh *trembled for the feare of God*, Pſal. 119. 120. And *of Felix*, who *trembled at the words of* Paul, *Acts* 24. 25. And *of Job*, who *trembled* at Gods dealing with him, *Job.* 4. 14. & 21. 6. And is not *trembling* an evident ſymptome *of* the ſoules undergoing the wrath *of* God for ſinne, as may be ſeen in *Eſay* 51. 17, 22. Was not *Ephraim* exalted, when he *ſpake trembling*, Hoſ. 13. 1. What was *Paul*, when he was converted to the Truth, *Acts* 9. 6. From what ſpirit came the Jaylours *trembling*, *when he fell at the feet of the Apoſtles?* Is *quaking* ſuch a ſtrange thing, and of ſuch an

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evill nature, when the Apostle commanded the People, *to worke out their Salvation with feare and trembling*, Phil. 2. 12. It were too tedious to rehearse all presidents in Scripture which is of like nature, which beareth witnesse of the truth of *quaking*: but this Author layeth not to heart what People the Scripture saith should arise in the last time, *such as should be false accusers and mockers at the workings of God*. But I would have this Author, and all other of his Fellow Formalists, to consider the Word of the Lord spoken by *Esay*, in the 66. Chapter, for there are you all Pictured out, and spoken to. And so are the poore despised People also, whom you call *Quakers*; I will not rehearse the words, but with you, and all other accusers and mockers, to reade the same, and the Lord give you the true understanding of it; and I wish, that that Author, may be better informed in his judgement concerning the workings of God in his creatures; and I wish him to Pray, that his lyes, and the evill thought of his heart may be pardoned.

Further, this Author saith, That these People are possessed with *an austere Devill*, because they take no more of the creatures then will serve necessity. And in opposition to them, he is speaking of a People called *Raunters*, who exceedeth in these things; but as for such, I have nothing to say for what they doe, except God let such a People rise, to be as signes of the pride and rich deckings of the Harlot, in those, and by those, who have a Forme of godlinesse, and yet live not in the power of God. But as for these whom he calleth *Quakers*, my spirit is led out to justifie them in what they doe, as concerning the bringing downe their pride of heart, and mortifying the senses; but such worke as this, is not tollerable amongst Formalists, who can have the liberty to feed their senses, and uphold their pride, and keep reputation amongst men, and runne after profit as greedily as any in the world; nay, is not almost all knavery in the world, masked with a Forme of Religion In these dayes. Formes of Religion is the fashion of the times; and now adayes Priests, and witty men, and Taylors is all hard put to it; the one to invent the finest Forme, and the other to invent new Fashion of Apparell for these Formalists to weare.

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And when God is pleased to raise up a People of his owne accord, to forsake the folly of these things, and to cry out against the evill in these things, O how doth the Harlot in the Formalist, begin to stir her selfe, and by all meanes possible, seeke to scandalize, or root out such people, as would have her skirts turned over her Face, that her nakednesse, and naughtinesse might appeare. But this is no strange thing to me, for it hath alwayes been the fashion of the Sonns of the Bond-woman, to persecute the Free-borne Sons; and I make no doubt but if Christ and *John Baptist* were both in Person among us, but that the one would be called a friend of the Publicans, and the other that he had to doe with a Devill. For wheresoever there is a Forme of godlinesse, and the power awanting, these people cannot chuse but be the enemies of God, and the greatest opposers of his *Worke*, when he *Worketh* or bringeth any thing to passe, contrary to the order they have limited for him.

The Author in his proceeding, takes it for a strange delusion, that these People *live above Ordinances, and that they should have a light in them equall to Scripture, and that that light should be the holy Ghost and that they need not Scripture to be taught by, because the same is fulfilled in them, and what they speake or write, is equall to Scripture*: And then bringeth in a saying of Christs, to admonish People *to take heed of such light*; the which he applyeth as truely, as *quaking and trembling comes by the Devill*: the which is cleerely confuted before.

As to the first of these, *viz.* That *People should be led to live above Ordinances*; I would know of the Author what Ordinances he meaneth of; whether the Ordinance of God, or the Ordinances of men; and I would have him to know what an Ordinance is, and for what end Ordinances was ordained; and I would have him to know a difference between an Ordinance of God, and that which is but the Ordinance of men; but I feare he cannot as yet see a difference between them, and therefore maketh a humble jumble of both together. But for the clearing of the same, I would have both this Author, and all other of his order, to understand what shall be said concern-

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sing Ordinances. As for that which is an Ordinance of God, we have commands for the observing of the same. And one of his chiefe and greatest Ordinances, is his Sonne *Christ*, one with himselfe, *Acts* 10. 42. and in as much at he would have us obedient to that Ordinance, he hath given out his Command, *To love the Lord our God with all our heart, &c. and believe in his Sonne Jesus Christ whom he hath sent.* Now the fulfilling of these commands in being obedient to that Ordinance, it is out of the compasse of the power of every man; and therefore God in stouping to the weakenesse of men, hath given out other inferiour Ordinances, as Rules for men while they are in their weakenesse; and those Ordinances are within the power of the creature man, to be observed; as Reading, Hearing, Praying, Baptizing, Breaking of Bread, &c. Yet in these inferiour Ordinances, I would have men to be so wise, as to understand the ground, and intent; or the cause, and effect of these Ordinances. It will be found, that sinne is the cause or ground of all Laws, or Ordinances; *For the Law was added because of transgression*, Gal. 3. 19. And *the Law is made for the ungodly*, 1. Tim. 1. 9. And Gods intent in giving out Laws and Ordinances, is, to be as a Line or Rule, untill the effect be brought to passe, *viz.* that a man be brought into that condition (by walking by these Rules) of the knowledge of himselfe, and his owne weakenesse, and the weakenesse of all those Laws and Ordinances, that so the Soule may be made fit to close with that which is the chiefe Ordinance of all; and the soule once being truely brought to live under obedience of the chiefe Ordinance, all those inferiour Ordinances is of little use: For *there is a time for every thing; a time to Plant, and a time to plucke up that which was Planted. For the Law was added because of transgressions*; so is all Ordinances: *But the Law maketh nothing perfect*, Heb. 7. 29. no more doth the inferiour Ordinances. But when the Promised Seed is come, the Law hath no more jurisdiction over man; and when that which is perfect is come, then that which is imperfect is done away; The Law and Ordinances are not perfect, but imperfect; and yet not imperfect, but perfect: But marke well what I say in defining my selfe, for the Law, or any of Gods Ordinances, hath

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a perfection in them; but their perfection tends to death, by reason of the sinne that is in us; and the greatest perfection that is in any Law or Ordinance, is but to bring man to be perfectly made senceable of the sinne and selfeneſſe that is in him. And when man is brought thus farre, Laws and Ordinances is but of little uſe, for further man cannot be brought by them, and ſo their perfection is at an end; and what ſoule ſoever findeth not this to be true in obſerving of Ordinances, may take it for granted, that he hath not been faithfull in walking cloſe by the rule of the Ordinances; or otherwiſe, the Angell of darkeneſſe hath playd that ſoule a tricke of which it is little capable, and ſo raiſeth ſome certaine ſweetneſſe in the ſoule out of the walking in theſe Ordinances; and the falſe fiend maketh the ſoule to beleeve that to be in-comes of Chriſt, when it is nothing elſe but a life raiſed out of that whoſe nature is alwayes to produce death; and when the falſe fiend hath got power to worke this worke, no marvaile if ſuch ſoules cry up Ordinances ſo faſt, and cry downe any appearance of God in others who are let ſee, and led out, from ſuch deluſions: but I let ſuch paſſe with the ſaying of the Prophet, *Thou haſt wearied thy ſelfe in the greatneſſe of thy wayes, yet ſaideſt thou not, there is no hope; thou haſt found the life of thine hands, and therefore thou art not grieved,* Iſay 57. 10.

In every ſoule (which is rightly carried on into that which is the chiefe good) it will be truely made appeare, that the perfection of Laws and Ordinances is fulfilled in bringing it into a perfect death; and the imperfection of Laws and Ordinances will appeare, in that they cannot reſtore the pure life to the ſoule; but that proceedeth from another Fountaine, *viz.* the chiefe Ordinance; and when that which is chiefe and ſupreame, is come, that which is inferiour is out of date with that ſoule, and ſo it is made to live in that which is chiefe, above that which is inferiour; for theſe inferiour Ordinances are but Childrens Tutors in their minority, untill the time appointed of the Father; though Children may ſometimes, for want of knowledge, be led out to love their tutors better then their Father; yea, and thinke both their Fathers, and all other enemies that would ſeeme to ſeperate them, and their Tutors,

though it were to carry them to live in the bosome of their naturall Fathers; but these are but the fooliſh thoughts of Children, and the Apoſtle was ſuch a one at ſometime himſelfe; but when he grew up to be a man, he put away childiſh things; meaning, whatſoever was inferiour to the living, in that which was the chiefe *Ordinance*, even the love of God in Chriſt, or Chriſt made truely knowne to his ſoule; and was the Apoſtle condemned for ſaying ſo, or dare any judge, or queſtion his light that led him into that condition, or who dare ſay that he was in an error, when he counted all his religious walking by the rules as dung and droſſe? *Phil.* 3. or who dare ſay that he was guided by a falſe light, when he counted *Ordinances*, but as ſhaddowes, and reproved the people for being ſubject to ſuch things? *Col.* 2. 20. But you may ſay, That theſe was *Ordinances* Inſtituted in the time of the Law, but now we live under Goſpel-*Ordinances*, and therfore none may live above them. To which I ſay, The *Ordinances* under the Law had their time, and pointed out that which was the end, *viz.* Chriſt appearing in the Fleſh, and there they ended: and the *Ordinances* under the Goſpel hath their time, and their end alſo; and that is, when Chriſt appeareth in the ſpirits of men, for he is the end of all *Ordinances* whatſoever, to them who live in him, and he in them.

But you may ſay, That Beleevers in the Primitive time, made uſe of Goſpel-*Ordinances*, whoſe Example it behooveth all men to follow. To which I ſay, it was meet they ſhould doe ſo, at ſometime eſpecially, when they were in their minority in beleeving: and ſo for all young Chriſtians: For as I ſaid before, there is a time for every thing; but even in the Primitive time there was degrees of Chriſtians; ſome Children, ſome young-men, ſome old-men, or Fathers; and it was the wiſedome of the Apoſtle, to frame his diſcourſe and behaviour to every ones condition, and to feed Children with Childrens meate, and to give to the ſtronger ſuch as was ſuteable for them. And while the People was ſo contending about Orders and Ordinances, the Apoſtle judged them but as carnall, and was but to be fed with Childrens meate. 1 *Cor.* 3. 1. 2. 3. and while they were to be fed with ſuch food, they were not in a

capacity

capacity of living of any other thing; and such were these, who could not see beyond the *Ordinances*; which was but the first Principals of Religion, *Heb.* 5. 12. And who dare say that the Apostle was led with a false light, when he seemed to slight Gospel-*Ordinances*, and leave them, as low things (being but as the Alphabet of Christians) and so reach out to higher, even to that which is the substance of all things, wherein perfection was to be attained? *Phil.* 3. 13. 15. for though the Apostle had to doe with Children in his time; yet he had to doe with men, who was more excellent, and was not in bondage to weake and beggarly rudyments, nor lived upon Shaddowes, nor was fed with Childrens meate of Ordinances, or busying themselves with the Principles of Religion; but was men of full age, who through the great mortification and selfe-denyall, was brought to understand what was good, and what was evill, and would not take things for good because they seemed to be so, *Heb.* 5. 13. And amongst such, the Apostle could be understood, when he spoke of the mystery of the Wisedome of God, 1 *Corinthians* 2. 6. and these were of like spirit with him, led out, and beyond, or above *Ordinances*, Laws, and inferiour Rules, and aymed at nothing, but the price of the high calling, and the attaining to the Resurrection of the Dead; and to him there was but one Rule to walke by, and that was the Rule of the Crosse of Christ, by which the world became Crucified to him, and he to it; and those that were perfect, and aymed at perfection, was to walke by the same Rule, *Phil.* 3. 15. But now perfection is cryed downe, and a man may almost as well speake blasphemy, as speake of perfection, and any rule or ordinance is highly esteemed, but the chiefe *Ordinance*, and the rule and imitation of that *Ordinance*, *viz. the Crosse of Christ*: Nay, the very appearance of this, feareth all men in a Forme, or out of a Forme; For this rule of the Crosse is that which will try all hypocrites in the world, for they are not able to abide it, for it destroyeth all faire seeming holinesse, and all worldly mindednesse, and all pleasure, prayse and reputation; and therefore no marvaile if there be so few who dare take up that Crosse, and walke by that Rule; and that those who have closed with it, should be

the reproach of all men. The Apoſtle himſelfe was not a little troubled with Profeſſors, who was the very Enemies of the Croſſe of Chriſt, and with weeping Teares tould his beloved Hearers that ſad ſtory; but if he were alive in theſe dayes, he might have weeping enough, for ſuch Profeſſors, as are the enemies of the Croſſe of Chriſt, whoſe God is their belly, who glory in that which ſhould be their ſhame, who minde earthly things, *Phil.* 3. 17. And I make no doubt if the Apoſtle *Paul*, and thoſe to whom he ſpake the Myſtery of the Wiſedom of God unto, were amongſt us, but that theſe Profeſſors who pretend ordinances ſo much (and yet in theſe ordinances the very Enemies of the Croſſe) would call them deluded men, and carryed away by a falſe light. But I hope the Author will know hereafter, what it is to live under ordinances, and what life that is that is led above ordinances.

But I am ſomewhat affraid, that the Author is ſomewhat miſtaken about the ordinances of God; and that he taketh the ordinances of men, for the ordinances of God: but at preſent I will not ſtand upon defining every ordinance, whether it be of God or Man, but one onely, and by that let him and all other judge the reſt: I doubt he takes the Prieſts of theſe times for Gods Miniſters, and ſo may call them an ordinance of God; nay, and amongſt Fools, they are accounted one of the chiefe ordinances, and ſo they call themſelves; but if the Author thinks ſo, he is miſtaken, and ſo are all other that take them ſo, for they are none of the ordinances of God, for he never ſent them, neither have they any Commiſſion from him; but they are an ordinance of men, and by men were they ſent out, and of men have they learned their Miniſtery, and of men they have their Commiſſion, and for gaine it is they ſeek, and for profit it is they Preach, and runne as greedily after it, as the hungry dog doth after his prey; and if hire were but taken away from them, all the world might ſee who ordained them; and theſe have been the greateſt enemies of the Croſſe of Chriſt in all the world, and by them hath the eyes of men been blinded from the true beholding of the Truth; but let but the Free borne Sonns have patience a while, and they ſhall ſee that brought to paſſe, which all the Preaching,

Praying,

Praying, Conſultations and Petitions of all the Prieſts in England ſhall not be able to turne away; their feare is upon them already, and their fall is not farre off, for God hath born fourteen hundred yeares with them, but his patience is wellnigh at a period, their guilt beginneth to ſtir, and their feare is ſuch, that they thinke every buſh is a boggle, this is truely apparant amongſt them, for the very name of theſe ſimple deſpiſed people, called *Quakers*, doth feare them, and make them runne together as ſo many Wolves, which is feared by the bark of a dog; and all their Conſultations is, how to get theſe poore people deſtroyed, for their heart tells them, if theſe increaſe, their Kingdom will be deſtroyed: but of that no more at preſent.

The Author of that Diſcourſe, taketh it in high diſdaine, that theſe people ſhould ſay, *they have a light in them equall to Scripture, and that that light ſhould be the holy Ghoſt, and ſo need not Scripture, becauſe the ſame is fulfilled in them, &c.* If this Author had but taken good notice of the Scripture, he need not have ſlighted theſe ſayings; for in ſaying ſo, they doe not vary from the truth of God declared in Scripture, nor from the promiſe of Chriſt made out to thoſe that are his followers, as may plainely appeare in theſe ſayings, *When the ſpirit of truth is come, he will guide you into all truth, &c.* John 16. 13. and further, his promiſe was, that when he was departed, *He would ſend the Comforter, even the ſpirit of truth, which proceeded from the Father, which ſhould teſtifie of him*, John 15. 26. And moreover, our Saviour ſaith againe, *When the Comforter, which is the holy Ghoſt is come, whom the Father will ſend in my name; he ſhall teach you all truth, and bring all things to your remembrance, &c.* John 14. 26. I hope the Author will not deny the truth of theſe Scriptures; and if theſe promiſes be fulfilled in any man, what need hath ſuch of Scripture teaching without them, when they have received the ſame ſpirit within them, by which all true Scripture was written: and how much is the words, proceeding from that ſpirit, inferiour to Scripture, except the holy Ghoſt have changed its nature, and be not what it was formerly; for it is not time and perſons that make mens words differ, or not be in equallity

to the word in Scripture, but the ſpirit from whence they flow? And doth not all ordinances point out, or leade to that very end, that God and Man ſhould be united in one ſpirit, that he that ſanctifieth, and they who are ſanctified, may be one? And if any ſoule be ſo made *one* with God, who dare deny but all true Scripture is fulfilled in them, and that ſuch ſoules have no need of any to teach them, becauſe that anointing which they have received, is able to teach them all things, 1 *Iohn* 2. 27. But I ſay no more to that, becauſe the truth of what they ſay herein is ſo largely amplified in Scripture, except it be to poore blind iddeots, whoſe envy againſt others, have ſhut their eyes from ſeeing, and their hearts from underſtanding the Truth of Scripture.

The Author of that Diſcourſe, proceedeth ſtill in queſtioning the light which is in theſe people; and amongſt the reſt of his ſcandals caſt upon them, would make people beleeve, that theſe people deny the Scriptures, the which is a moſt falſe aſperſion; for there is not a people in England that is more conformable to the very outward requiring of Scripture, then theſe people, and that light within them doth leade them, and cauſeth them to act according to what the Scripture requireth in the practicall part thereof in their obedience, to which their very outward practice doth condemne all men in the Land, both religious and irreligious; for they follow the words of our Saviour, where he ſaith, *Take no thought for to morrow: And having Food and Raymen, therewith be content, &c.* Mat. 6. 26. 27. And in mortifying their Sences and Members, they follow the command of the Apoſtle, to divers of the people he taught, which Rule he followed himſelfe, 1 *Cor.* 9. 27. and yet this Author ſaith, *They are poſſeſſed with an auſtere Devill*, and denyes Scripture for ſo doing; but let but a wiſe man judge, whether thoſe who pretend Scripture, and talke of Scripture; or thoſe that practice Scripture, deny it moſt; for every one that cryeth up Scripture with their Tongue, are not thoſe that confeſſe Scripture; but thoſe are they that truely confeſſe it, that in their practice is conformable to it: for every one ſhall not enter into Heaven for talking of Scripture, and making diſcourſes of God out of Scripture;

pture, nor that sayeth Lord, Lord; but they that doe the *Will of the Father*.

But it is no marvaile to me if these people be so cryed out against with all people, for their very outward life is a Witnesse against all sorts, both Formalists, and others; For there is no difference between the Formalists, and men who are not conformed, for both are alike for pride and sensuality, and for the love of the world, and for reputation amongst men, all of them having hearts alike, in the worship of the god of the World; onely the Formalists differ from the other in their head, by which they are carryed beyond the other into a faire seeming Forme, in which they worship God according to their good thinking; but yet their Forme will admit their hearts to worship the gods of the Heathen; I may speak it with sadnesse of heart, seeing the truth hereof so clearely, and cannot deny, but all Formalists and unconformed, are but hornes springing out of the same head of the Beast which *John* saw in his *Revelation*.

Further, the light that is in these people, is not at all contrary to what the Scripture holdeth out in the Mystery, but the same being truely fulfilled in them they are made able to witnesse the truth in the Scripture, and no other way can any soule be a true witnesse of the truth of Scripture, but by having the same truely fulfilled in them; for all other are but false witnesses, and speaketh but of it from what they have heard or received from others; and these people is made able by the light which is in them, to witnesse the truth of the love of God made knowne to their soules, and of other of Gods dealing with them, and will not vary from Scripture, but owne it, and take it to witnesse the truth of what they doe declare to others. And I am sure, that many of the Priests in England can witnesse the truth of what I say, *if* their malice would but let them; for the time hath been (and not long since) that some of the Priests made tryall of them, thinking to confute them, and make them appeare as erroneous; but it proved the contrary way: for not long had they discoursed with them, but the Priests was strucken dumbe be-

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fore them, and had not a word to ſay, but was forced to fly, like beaten Cockes; in ſo much that the very vulgar people, ſhouted at the beaten Prieſts; and ſome did averre, that they conceived, that no fewer then an hundred ſoules was convinced of the truth at that time: And yet theſe beaten Prieſts deviſeth all wayes poſſible, to root out theſe people; but they are but like the people, with whom *Steven* converſed, who was not able to reſiſt the ſpirit he ſpake from, yet they ſtoned him to death, *Acts* 7. 57. &c.

The Author of that Diſcourſe, proceedeth about the exhaltation of Scripture, and ſayes, *whatſoever is eſſentiall to God, the ſame is appropriated to Scripture*: the which ſaying, if well conſidered, is no leſſe then blaſphemy; Whether was it God, or the Scripture, that Created the World, and all other things? Or whether was it Scripture, or Chriſt, that ſuffered for the ſinne of man? or whether is it Scripture, or Chriſt, that reconcileth God to man? or whether is it Scripture, or God, that maketh the Winde blow where it liſteth, and the Raine to fall in its appointed ſeaſon? &c. If that be true which he ſaith, why is not every one ſanctified, and made holy, that Heareth or Readeth Scripture? Alas, when men have no other light, but the light of reaſon, to beare witneſſe to the truth of Scripture, what foule miſtakes doe they light on in medling with Scripture; for as ſome being led by their wilde wandering wit, make leſſe of the Scripture then it is; ſo this Author is carried by that light, to make more of the Scripture then it is; and to make good what he affirmeth, he quoteth *Gal.* 3. 8. where the Apoſtle is ſpeaking of things in the dayes of *Abraham*, which was before any Scripture was Written; and becauſe the Apoſtle ſayes, *The Scripture foreſeeing ſuch things*; therefore it is like God, who fore-ſeeth all things. But I would have the Author, and all others, to underſtand themſelves better, and then they ſhall underſtand Scripture better. I would know of the Author, what Scripture it was that the Apoſtle meaneth of, when the Scripture which we have at this day, was not written many a yeare after the time of *Abraham*: but if the Author cannot tell, I will declare to him what Scripture that was;

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The Word Scripture is two-fold, and to be underſtood in a two-fold ſence; the one Eſſencyall, the other Declarative: Now the Scripture Declarative, is written in Paper by men, and had a time for its beginning, and ſo there is a time for it to end; but the Scripture Eſſenciall, hath its being in it ſelfe, and is Eternall, and ſhall have no end; and this Scripture is the true Eſſenciall Word of God, or his Sonne Chriſt, by whom all things were Created; and this Word was in the beginning, and this Word was God, and nothing was made or brought to paſſe, but by this Word, *John* 1. 1. 2. and this Word was the Wiſedome of God by which he ſpoke, and acted, and fore-ſeeth things to come: and it was this Word, or Scripture that fore-ſaw, by which God fore-told *Abraham* things to come; and this Word, or Scripture, and God, is all one. And the Apoſtle who knew the truth hereof, divers times uſeth the Word Scripture; for the Word God, when he is ſpeaking of Gods fore-ſeeing, ſpeaking, or acting, as may plainely appeare, where he ſaith, *The Scripture hath concluded all under unbeleife*, Gal. 3. 22. the which act, the Scripture Declarative never could doe; but the Scripture or Word Eſſenciall, which is God: the truth of which is cleared by the ſame Apoſtle, ſpeaking of the ſame ſubject, where he ſaith, *That God had concluded all under unbeleife, &c.* Rom. 11. 32. And further, in ſpeaking of what the Scripture ſaid to *Pharaoh*, *Even for this purpoſe have I rayſed thee up, &c*, Rom. 9. 17. which ſaying was not ſpoken to *Pharaoh*, nor which worke was wrought upon him, by the Scripture Declarative; but by the Scripture, or Word Eſſentiall, which was God himſelfe, as may be ſeen in *Exodus*, 9. 16. where it was plainly held out, that it was God that ſpake theſe words, and wrought that worke upon *Pharaoh*.

Now I would have that Author, and all other, to underſtand the true diſtinction between the Scripture, or Word Eſſentiall, and the Scripture or word Declarative; for if they doe not, it is poſſible they will adde to the one, and diminiſh the other; and then let them take heed of the curſe that *John* ſpeaketh of, at the end of the *Revelation*.

But the Author goeth on in his Diſcourſe in his blindneſſe,

and all along attributeth that to the word Declarative, which is the proper worke of the word Eſſenciall; and ſo brings to prove, what he ſaies the ſaying of the Apoſtle, in *Heb.* 4. 12. where it is ſaid, *The Word of God is quicke and powerfull, and ſharper then any two edged Sword, &c.* the which he falſly applyeth to the Scripture Declarative, which in it ſelfe is as dead as a ſtone, except the Eſſenciall word firſt move in the heart of man; otherwiſe how is it, that all mens thoughts and intents is not diſcovered by Hearing, or Reading it? but what the Apoſtle ſpeaketh there, is the very worke of the Eſſenciall word, or God himſelfe, as the following verſe of the ſame Chapter will truely witneſſe, where the Apoſtle doth more illuſtrate and lay open the property of the Eſſenciall word, and ſaith, *Neither is there any creature that is not manifeſted in his ſight, but all things are naked, and layd open before the eyes of him with whom we have to doe.* And doth not God plainely declare by the Prophet, That it is *he himſelfe that ſearcheth the heart, and tryeth the reines*, Jer. 17. 9. 10. O what blindneſſe is amongſt men (yea amongſt Profeſſors alſo) that they cannot ſee, nor be made beleeve what is the word of God, but in their blindneſſe, taketh the Scripture Declarative, for the word of God, for which they have neither example, nor command in that Scripture they doe ſo much Idolize, but onely as they have received that word by Tradition from their fore-Fathers, who was blinded in their underſtanding, and could not know any other word of God, and ſo gave that name to the Scriptures, becauſe they were not acquainted with the Eſſenciall word within them, therefore their wit carryed them to Scripture without them; and finding ſome ſaying in it which ſuited with their reaſon, as ſuch ſayings as theſe, *They ſpake the Word of God with boldneſſe*, Acts 4. 31. *But the Word of God grew and multiplyed*, Acts 12. 24. *Not handling the Word of God deceitfully*, Rom. 4. 2. *Take the Word of God, which is the Sword of the Spirit*, Epheſ. 6. 17. *It is ſanctified by the Word of God and Prayer*, 1 Tim. 4. 5. and divers other ſpeaking in Scripture to that purpoſe, which all of them is the proper effects of the Eternall Word the *Sonne of God*, the which but few of our wiſe, learned Rabbies have knowne; and therefore

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have they understood, that these sayings which held out the property of the Eternall, with its effects, to be the property of the *Scripture* and its effects. But when our *Saviour* (who was the Word it selfe) had occasion to use *Scripture*, he gave no such title to *Scripture*, but said, *It is Written* in such a Booke; or *Is it not Written in your Law*, John 10. 34. And when the Apostles had occasion to speake out of the Scripture, did they not follow the same rules. And when the Apostle *Peter* would pronounce the Scripture by another name, he calleth it, *A sure Word of Prophesie*. But this epithite, the Word of God, was not at all given to it, untill the Eternall Word was hid, and man wanted the life, and power thereof, within him; and then his wit found the Word of God without him; and to these dayes our wise Rabbies understand it so, and makes Fooles beleeve that what they say is true; and under this prerence, they take to themselves the name of the Ministers of God, and that which they Preach is the Word of God; when as they know not what the word of God is, but what they gather out of the Scriptures, which is nothing else but a Declaration of the word of God without a man; but as for that which is the Word it selfe (the which should live in them, and they in it, and what that word spake in them, to declare to others) alas, they know not what it meaneth, but busyeth themselves to persecute and scandalize these, in whom the Essenciall word liveth, and they in it: And that Author being of the Disciples of these Rabbies, doth play his part on their side, and in his Discourse runns himselfe stone blinde about advancing Ordinances, and Scripture, to that end, for which they were never intended; but if the blind leade the blind, they had best take heed of ditches. It would be too tedious, and draw out too long a Volume to answer that Author in every perticular of his blind Discourse, therefore I will passe by many things, the which if time would have permitted, I would have answered in order; but what I have said already, though in briefe, will satisfie the wise; and for the foolish, there is too much said already, for beate him in a morter, and his folly will not depart from him: But before I conclude, I cannot chuse but take notice of somewhat more he sayes concerning these People

called *Quakers*; where he telling of comming to theſe People *in the power and evidence of Gods Word*, and tels them of *admiring Chriſt, holy walking with God, ſubjection to Ordinances, Baptiſme, Kirkefellowſhip, &c.* and they will tell you, (or as he ſaith) that uncleane ſpirit in them, will cry out, and witneſſe againſt you, that you be but yet in the ſpirit of the world, and under the power of carnall reaſon, &c. Its true, they will do ſo to ſome people, and wiſe men cannot but admire to ſee ſuch a ſpirit of diſcerning in many of theſe people, for an hypocrite can hardly beguile them, though he may come with never ſo faire pretences to try them; and let an hyhocrite arme himſelfe as ſtrongly with the Scripture (and his worſhip of God in Ordinances) as poſſibly he can, and that light, or eternall word in them, will finde them out, and diſcover theſe to the very bottome: And I know for a truth, that no hypocrite is able to ſtand before them; and I beleeve an hypocrite that once hath had diſcourſe with them, dare not appeare before them the ſecond time; and indeed, they may the eaſilier diſcerne an hypocrite, when they themſelves are delivered from that great evill, the which no doubt but many of them had in them, while they were in their pretended cloſe walking with God, and in their admirings of a Chriſt without them, and hide-bound under a faire ſeeming Forme; and the truth is, while men live in ſuch a condition, they are not able to ſee how the Harlot is decked in them.

And this Author ſeemeth to take it for a ſtrange (and deluſive) ſaying, *That the people ſhould ſay, that they pray alwayes; and that they have the Baptiſme of Fire, and that they eate the Fleſh and Blood of Chriſt continually, &c.* Indeed I doe not marvaile at the Author for thinking ſo, for I beleeve he little knoweth, or is acquainted with the myſtery of theſe things, for I doubt he is too buſie about theſe things without him, ſo that he is but little acquainted with the myſtery of theſe things within him: But at one thing I marvaile in the Author, that he worſhipping and idolizing the Scripture ſo much, and yet ſhould be unacquainted with what is written in it; or otherwiſe why is it, that the Scripture that he maketh no leſſe then God, ſhould not reveale the truth of theſe ſayings to him; for if he doe

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but remember the Scripture, it *commands us to Pray always*; but no command in it for set times, and set Formes of Prayer. And for the Baptisme with Fire, it was the Promise of Christ, and was fore-told by *John Baptist*, Mat. 3. 11. And for eating and drinking the Body and Blood of Christ continually, that soule that doth not so, is in the captivity of death, and hath no life in it; and there is no abiding or living in the word of God or Christ, but by eating his Flesh and drinking his Blood after that manner; for he that eateth his Flesh, and drinketh his Blood in this manner, abideth in Christ, and Christ in him, *John 6. 56.* It is not the outward act of Baptisme, or the Bread and Wine, eating and drinking, that makes a Christian, or bringeth the soule to live in Christ, and Christ in it: no, no, these are typpicall things under this dispensation in which we live; and they hold it out in the mystery, the dying with Christ, and the living with Christ: For as in the time of the Law, there was severall Ceremonies which poynted at the appearing of Christ in the Flesh; so when he was in the Flesh, he left types of another nature, and these pointed at Christs appearing in spirit; and as the types under the Law ended when Christ appeared in the Flesh; so the types under the Gospel end, when Christ appeareth in the spirit. But none will beleeve the great Mystery herein, but such as have found the same truely fulfilled in them; and yet those who have attained this Mystery, and speaketh thereof to the world, or to the out-side religious, shall be accounted no lesse then Blasphemers because this crosseth their humane wisedome, by which they understand God and his way; and many of those people is able to make good the truth of this Mystery in them, and witnesse the same by Scripture to; yea, and some of them will witnesse the same by signes and wonders to, if they be put to it: And yet this Author doth falsly accuse these people, saying, *That they can give no Scripture account for what they hold out*; and doth falsly say, *That they deny Scripture*, when no people in the world doth answer the Scripture (in its requiring) more then they. Other false accusations I omit, because time will not give way to answer them; for as he saith, *The many absurd, ridicu-*

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lous practises of those Fantasticks (as he calls them) *would be too much to relate*; so I say, to answer all his false accusations, would be too tedious.

But as he goes on in his discourse, he lighteth on a great hole in their Coate, as he thinketh, *viz. That they will not put off their Hats to any, no not to a Magistrate*; and where doth this Author finde in Scripture any command for so doing; but if he minde Scripture well, he shall finde something to the contrary. and that was a command of our Saviours, who bad his Disciples, That they should *salute no man by the way*, Luke 10. 4. and for a Magistrate, or other men in Authority, what are they more then other men; for if they would but well consider the originall root of Authority, they shall finde, that they have no just cause to look for more respect then other men; for if sin had not bin brought out in the world, one man had not ruled over another: And the Scripture saith, the Devill brought sinne into the world, and sinne brought out Lawes, and Lawes brought out Authority; but as for Magistrates, and men in Authority that are good men, these looke but for little honour of men, though there be an honour that is due to such; but that honour consisteth not in putting off Hats to them, for if it had, the Scripture would have commanded such honour in some place of it.

Likewise that Author findeth other great defects amongst these people, because they will not call men *Rabbies* and *Sirs*, and because they speake and write men *Thou* and *Thee*.

I would know of the Author if he finde any command in Scripture for such Names, or to give such epithites to men; Nay, is not the command of Scripture quite contrary; For when our Saviour said, *Call no man Father upon Earth*, how can a man justly call another *Master or Sir*? What man, but Heathen or Fooles; dare take that name to him, seeing Christ gave in charge to his Disciples, that they should not take the name Master upon them, *Mat.* 23. 8. And what grounds or reasons can that Author shew, that men should be called Yee and You, seing all examples in Scripture, New and Old, calleth men by the name Thou and Thee; yea, if he were never so

ſo great a one; and if the word You or Yee be any honour, or reſpect, why will not that Author, and others, let God have that honour and reſpect alſo? Nay, are not all theſe traditionall complements crept in amongſt men in the time of darkeneſſe? and how is the hearts of Fooles glewed to theſe Traditions? yea, the very examples and commands in Scripture, is made voyde by vaine Traditions; and yet theſe men who leave Traditions, and follow the example and command in Scripture, how are they mocked and ſcandalized for it? and as this Author doth falſly accuſe them, that they walke not according to Scripture; but may not even a very Ideot be judge, whether they, or the Author and his Fellowes be the greater denyers of Scriptures: Nay, it is too plainely apparant, that the Author and his Fellowes are the denyers of Scripture, though they pretend or cry *Scripture, Scripture, Scripture*, but they will owne no more in Scripture, then will ſute and ſerve to pleaſe their good-thinking, to patch up a Forme of Worſhip to their God, under which they may hide all their pride, and hypocriſie, and coveteous practiſes; but where the example and command in Scripture is againſt theſe things, how little doe they heed it: O how well is Scripture liked, and how ſwiftly is the worſhip carried on, when it ſutes with ſence and reaſon! but, O how harſh is Scripture, and the worſhip of ſpirit in the way of bearing the Croſſe, of ſelfe-deniall: nay, away with that Scripture and Worſhip, that will part a man and his ſelfe, for that, for ſure, ſhall have the name of madneſſe, and deluſion.

The Author is judging theſe people, That *they thinke the obſerving of theſe things, is a great Badge of their Profeſſion*; but let his thoughts be what they will of theſe things, yet I will plainely tell that Author, or any other of his Fellowes, that to be brought to the profeſſion of ſuch things, will be found an hundred times more harder worke, then to be brought into Brother-hood, or Kirke-fellowſhip, or to performe all holy duties (ſo called) in the ſame Fellowſhip; for in Brother-hood and Kirke-fellowſhip, and in the performing of all holy duties (ſo called) included therein, a man may keep his

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honour, prayse, pride, and reputation amongst men; but the profession of the other will kill these; and therefore no marvaile if Formes have so many favorites, and the other so few friends.

Another thing I observe in the Authors Discourse is, where he is saying, That *some of these people, through Gods mercy, have bin reduced, and turned again into Church-Communion, who have confessed, while they were in that way, they had no sence of God, &c.* I would have the Author, and others, to know the truth of that, *viz.* That those that joyneth with these people, with an hypocrites heart, cannot long continue in their way; for there they finde but little to please their pride, or sensuality, or their wit and reason; and God doth justly answer those, in not shewing his countenance to an hypocriticall heart; and when such hypocrites can finde nothing amongst them that will please pride, and sensuality, then doe they start backe from them, for they know well enough where to be entertained, and get liberty for their sences, and keepe up their pride, &c. And where they may warme themselves at the fire of their owne kindling, and walke in the light of these sparkes, and have these to be called in-comes of Christ into the soule, and where they may be Canonized with the name *Saint, &c.* may not the Author hereby see the great blindenesse of himselfe, and the rest of his formall Fellowes, that an hypocrite falling from these people, should amongst them be accounted a *Saint*; for the truth is, Formes and Church-fellowship, is the very refuge of hypocrites; but amongst the other, an hypocrite cannot long continue. It cannot be denyed, but at this day there is hypocrites amongst them; but time will discover them, and they will fall off from amongst them; but it maketh no matter, for those that fall off will help to make Church-fellowship up well enough.

That Author proceedeth on in his Discourse, with an Advertisement to his Fellowes to blesse God for their faire Form and holy performances; I make no doubt, but it would have pleased him well, if his Fellowes had met togethar upon his Advertisement, for two houres, and prayed God for the good-

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meſſe of their faire Forme, much like the people, who cryed for two houres together, *Great art thou O Diana of the Ephe-ſians.* The Author containing ſtill his ſpirit of ſcandall and rayling, calleth theſe people *Owles*, and ſayes, *they dare not appeare where Church-fellowſhip is*; the which the very Prieſts and people in their naturalls will confute; for they have appeared in open Congregations, and have confuted, and confounded the Prieſts in Preaching untruths to the people; for which doing, it is not unknowne, that they have undergone long and tedious Impriſonments. Yea, theſe people dare appeare, and hath appeared in Publique Market Places, to declare againſt the ſinnes of the people in theſe times; for which doing, ſome of them have put their life in danger. And for other Church-fellowſhip, *viz.* the Congregaceed way, I I know not how one ſhould deviſe to come to have the opportunity to appeare amongſt them, they keep ſo ſecret; except a man have got on the hypocrites habit, and make a friend of ſome of their Order to be admitted to appeare amongſt them.

He likewiſe ſayes, *they are bred in darke places*; what theſe darke places is he meaneth of, I cannot tell, except he meaneth in ſome place of the Land which is Hills or Dales, remote from the body of the Land, where oft times the worſt of the Prieſts of *Baal* hath their habitations, and where Church fellowſhip is not in faſhion; If theſe be the *darke places* he meaneth of, I would have him to know, it is no hard thing for God to raiſe up light in darkeneſſe, and to make more of his goodneſſe and truth appeare to ſome in ſuch places, then to thoſe who live in Cities, great Townes, and Corporations, where oft-times, the great, or chiefe Prieſts of *Baal*, have their Places, becauſe of fat Benefits, and have the good-thinking policy of making Congregations: But I would have the Author to remember, that when Chriſt appeared in the Fleſh, that his naturall Parents, and the moſt upright People, lived the fartheſt off the Prieſts, and the Temple, and lived not in Cities and Corporations, or in the body of the Countrey, but

in the Mountaines and Hilly part of the Countrey, and in little by-Places and Villages.

The Author runns on ſtill in his cenſorious ſcandalls, and ſayes, *Theſe people have been either ſlighters of Ordinances, or ſlight under them; great Duty-mungers, yet wanted the ſpirit of their Duties, &c.* Its true, a man may live under Ordinances, and be ſlight, and too looſe under them; but I warrant that ſoule for leaving the Ordinances, and ſuch ſlight duties, for taking up that which is an hundred times of more weight in the performing: And for ſlighting of Ordinances, I know, when the ſpirit of judgement is come, which reproveth man of ſinne, Righteouſneſſe and Judgement (under which man is made truely to know himſelfe) it will make that ſoule truely to know the weakeneſſe of Ordinances, and outward Formes, and what Knavery lay in his heart hid under theſe; and of how little helpe there is for him in theſe Ordinances and Duties; and when man is truely brought to know this, I beleeve he will but ſtay himſelfe a little upon Ordinances and Duties, for there is no other worke for him to goe about; and little will that ſoule care for the reproachfull ſpeeches of Formaliſts.

This Author is ſpeaking of *wanting the ſpirit of Duty*, I would he were ſo wiſe as to know what ſpirit it is that is moſt frequent in duty, and I beleeve he ſhould perceive it to be a Devill, hiding himſelfe under the habit of an Angell, who can cunningly bring Promiſes to remembrance, and hath power to rayſe falſe joy in the ſoule, out of theſe Promiſes; and he can make Fooles beleeve, theſe be the in-comes of Chriſt into the ſoule, and the ſoules leading out to Chriſt in the Promiſes; and if any under Ordinances and Duty once, be poſſeſſed with this ſpirit, it is hard for any to make them beleeve otherwiſe; and theſe I beleeve will not be ſloathfull in Duty, or ſlight Ordinances, becauſe of ſuch good feeding, as they imagine they get thereby; for their Urim and their Thummim, anſwers them as they would have it. I will meddle no more at preſent with anſwering the reſt of his ſcandalls,

dails, but leave the thing to God, who I hope in his time will cleare his owne truth, and make it to flouriſh in deſpight of all oppoſers. Yet one thing I commend in that Author, *viz.* That he wiſhes his Fellowes, *to worke out their ſalvation with feare and trembling*; If he have underſtood the truth of that ſaying, I know he cannot but confeſſe, that he hath wiſhed all his Fellowes to become *Quakers*, for no People in the Land hath had that ſaying more fully fulfilled in them, then theſe People, whom all Formaliſts, and almoſt all People elſe, deſpiſe: But let the Author, and all others, take it for granted, that they ſhall ſee the time, that they ſhall be made to *tremble and quake*, and that they ſhall not evade it, though at preſent they bleſſe themſelves from ſuch a thing; and then faire Formes, and fine Apparell, and holy dutie (ſo called) riches, prayſe, and reputation, ſenſuality, pleaſures, &c. ſhall but little prevaile, but be daſhed in pieces, and the men who is found alive in theſe things; but happy is that ſoule that is made truely acquainted with the evill that is in himſelfe, and who hath taken up the Croſſe of Chriſt, and followeth after him in the dayly denying and forſaking himſelfe; and who ever thou art that doth that, I wiſh the God, even the God of Gods, to be with thee in thy worke, that thou mayeſt be ſtrengthened both inward and outward, untill thy ſelfe be Crucified, and made dead upon that Croſſe, ſo that thy ſoule may attaine to the perfection of the Reſurrection of the Dead.

July the 16. 1653.

Geo: Baiteman.

FINIS.